

### Korean round-up

The Second Infantry and First Marine Divisions reached Korea in the nick of time. The North Korean foe was then, July 31-August 2, desperately trying to crush the weak, weary United Nations ground forces before reinforcements could arrive. Two key points of the compressed UN beachhead were under growing threats. The first was Taegu, a communications center that links UN troops in the northern sector of the beachhead with those in the south and west. It was endangered through the surprise North Korean capture of Hyopchon, thirty-one miles to the west. The other was Pusan, the all-essential port at the southeast corner of Korea. After capturing Chinju on July 31, the North Koreans were only forty-six miles away. The loss of Hyopchon and Chinju meant that the Reds had crossed the strongest mountain defenses left to the defenders of South Korea. Now, however, the situation in Korea assumes a more hopeful aspect. The new troops of the First Marines and Second Infantry about double the number of American combatants in Korea. Britain, Australia, New Zealand, Turkey and Thailand have all now offered to send fighting ground forces. Nationalist China, still anxious to help, found its offer of troops again rejected by General MacArthur on August 1, lest such an action "seriously jeopardize the defense of Formosa." The great U.S. and UN buildup of forces in the Pusan bridgehead has begun. If steadily reinforced UN troops can hold off North Korean thrusts for another week or two, the "victory, ultimate victory" promised by MacArthur on July 27 will seem much more likely than it does now.

### Baruch's crusade

An old man, veteran of two world wars, has almost single-handedly put the country on the road to full economic mobilization. He has done more. He has provided us with the incredible spectacle of conservative, anti-Fair Dealers in Congress eagerly offering President Truman more powers over the economy than the latter has requested or thinks necessary. That phenomenon fulfills perfectly the classical measure of what makes news. Man is really biting dog these days in Washington. The old man who accomplished all this is, of course, Bernard M. Baruch, Chairman of the War Industries Board in World War I, and trouble-shooter extraordinary for President Roosevelt during World War II. After telling Congress bluntly that Mr. Truman's economic mobilization program did not go far enough, and insisting that full-scale wage, price and profit controls were needed now, *tout de suite*, Mr. Baruch hied himself to New York and did some equally plain talking at the 175th anniversary observance of the Army Chaplain Corps. "I think it is the height of immorality," he said, "to call young men to the colors, to take them from their homes and careers, and leave others behind to profit and profiteer." Mr. Baruch's one-man crusade struck a responsive chord in millions of American hearts. Angered by the selfish fools who, at the outbreak of war, rushed to hoard sugar, nylons, tires and everything else they could lay their greedy hands on, as well as by the heartless, swinish profiteering in a few sectors of business, the people may be a lot more ready

## CURRENT COMMENT

for full controls than the White House appreciates. Whether this is a mood that will quickly pass or not, Mr. Baruch certainly stirred a country, heavy with shame and anguish over the ordeal of our boys, now battling against terrific odds in far-off Korea, as it has seldom been stirred before.

### All-out controls premature

Despite the impressive response to Mr. Baruch's proposal, the Congress will very probably stop short of voting all-out economic controls now. In the first place, some powerful congressional leaders, like Senator Taft, believe that President Truman's middle-of-the-road program (AM. 7/29, p. 437) provides the Government with more power than it needs to deal with the present crisis. Furthermore, there are no shortages of basic consumer goods which would indicate a need for rationing. Later on, perhaps, as the armament program takes a larger bite of steel and other tight materials, the pressure of demand on autos, television sets and a few other consumer durables may force controls. But by that time restrictions on credit and higher taxes may have taken some of the steam out of consumer demand. There are also certain diplomatic considerations, as Mr. Baruch himself concedes, that might make it inadvisable to embrace complete industrial mobilization now. Admittedly, some prices, especially of foodstuffs, have risen dangerously since the war started, and unless these quickly recede it will be difficult to prevent workers from demanding and gaining compensatory wage increases. That would set off the same sort of spiral which bedeviled the country during World War II and added unnecessary billions to military costs—and to the national debt. As we go to press, there is some talk of adding stand-by price, wage and rationing controls to the Administration-sponsored Defense Production bill. That would enable the President to act quickly should the need arise, yet leave him free to use less drastic means so long as they proved adequate for the job. Though aware of the risks, we favor this approach—at least for the immediate present. On one point, however, we feel strongly. If full controls are invoked, prices must be rolled back to the level prevailing on June 25—the date the North Korean Communists began their aggression. It would be intolerable to permit those who have graspingly taken advantage of the emergency to retain and profit from their present favored and ill-gotten position.

### **Senate delays on Mundt bill**

The Democratic leadership in the Senate is showing no enthusiasm for the bill sponsored by Senator Karl E. Mundt (R., S.D.) to control Communists, which is described in Father Keenan's article on pp. 488-90 of this issue. The senatorial hesitation is quite understandable. The Mundt bill is not the kind of legislation that inspires enthusiasm in American breasts. Born in revolution, our tradition has always been that the dissenter and the rebel shall, so far as the law is concerned, be free to speak their minds and to promote their causes within the framework of our political structure. But the Communists are a different kettle of fish. Masquerading as a political party, they are in effect the fifth column of the foreign Power that offers the greatest threat to our liberties. On July 30, for instance, *Pravda*, the official organ of the Communist party of Russia, recognized the local comrades' services when it praised the U.S. Communist party for its "defense of peace against the intervention in Korea and the entire brigandish policy of American imperialism." Clearly the U.S. Communist party, the tool of a foreign Power sworn to the destruction of American liberties, is entitled to none of the privileges accorded to legitimate political parties. With the threat of a third world war hanging over us, the underground subversive activities of the Communists represent a real danger to American security. How to block those activities without endangering the liberties of legitimate parties and political groups is the problem before Congress. The Mundt bill, or something like it, would seem to be one answer.

### **Toward labor unity**

On reading that the AFL and CIO held a meeting in Washington recently to discuss unity, the average citizen might be forgiven if he uttered a bored "So, what?" and turned to the latest dispatches from Korea. Since that August day in 1936 when the AFL ordered dissolved the Committee for Industrial Organization—which ten of its affiliates had formed to promote industrial unionism—and thus precipitated the split in the House of Labor, there have been four formal efforts to reconcile the AFL and CIO. All of them turned out to be duds. Are there any reasons to hope that this latest attempt, which was inaugurated on July 25, may turn out to be more fruitful? Veteran observers of the labor scene assure us there

are. Louis Stark of the New York Times, for instance, mentions the cooperation of the two labor groups in founding the International Federation of Free Trade Unions, their growing political collaboration on State and local levels, the decline of jurisdictional rivalries and the pressing need for unity in facing the common problems arising from the war crisis. Other reasons could easily be mentioned, including the expulsion of the Communists from the CIO. Despite these favorable omens, only the very optimistic will expect any startling developments from the July 25 meeting. The answer to jurisdictional problems, with satisfaction to all the autonomous affiliates involved, will alone require months of patient effort and more sacrifices than either side has yet been ready to make. That is not to depreciate what was accomplished at the Washington sessions. The conferees created a permanent "AFL-CIO Unity Committee" and set up special machinery to screen the important issues separating the groups. They also agreed to work together at top levels to achieve labor's objectives in the fall elections, as well as to continue their joint anti-Communist struggle on the international scene. Though still far from organic unity, that is a much greater measure of agreement than AFL-CIO peace committees have ever reported before.

### **Dilemma for Western Europe**

With a new sense of urgency the Atlantic Pact nations are engaged in further discussions looking to the defense of Europe. As these talks proceed, it will be well for Americans 1) to be as patient as they can, and 2) to prepare themselves to foot most of the bill for European rearmament. The hard fact is that our chief allies abroad, Great Britain alone excepted, are impaled on the horns of a dilemma. If they persist in their present efforts to win the cold war, they risk inviting a hot war by their military unpreparedness. If, on the other hand, they direct a large part of their strained resources to rearmament, they may wake up one fine morning to find that they have lost the cold war, and with it their independence. This dilemma arises, especially for Italy and France, because the masses of workers in both countries are singularly vulnerable to Communist propaganda. Despite the remarkable recovery of the past three years, the standard of living on the Continent remains below pre-war levels. It will drop still lower if Western Europe turns to producing tanks and planes and guns. How far can it drop before the large Communist fifth columns in Italy and France make their supreme move to exploit justifiable worker discontent? Probably not very far below the present inadequate levels. On July 31 the Italian Communist boss, Togliatti, blasphemously boasted that the party had nearly reached its Holy Year goal of 100,000 recruits in the Rome area. Granted that his figure is almost certainly exaggerated, one cannot be too complacent about the willingness and ability of many Italian workers to resist the party's blandishments. Unemployment is dangerously high in Italy. No matter how unwelcome the prospect, the only answer to the European dilemma is more American dollars. That is why President Truman asked the Congress on July 31 for \$4 billion, in

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AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

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addition to the \$1.2 billion recently authorized, for military aid to nations resisting communism.

### **Loan to Spain?**

In opposing the \$100 million ECA loan to Spain, approved by the Senate on August 1, Secretary of State Acheson is being dangerously unrealistic. Admittedly authoritarian, the Franco Government is not totalitarian in the Fascist or Nazi or Communist sense. In the cold war Spain's sympathies are clearly with the democracies—a fact dramatically proved last week when young Spaniards besieged U.S. officials in Madrid, offering their services for the Korean war. Wake up, Mr. Acheson.

### **Leopold out**

Belgium's *question royale* has seemingly been settled. After driving the little country to the brink of revolution, the Socialists finally succeeded in extorting from King Leopold a promise of abdication. On August 1 Leopold agreed to delegate his royal powers to his son, nineteen-year-old Prince Baudouin, and to abdicate when the latter attains his civil majority on September 7, 1951. Thus, by using force to nullify the results of a democratic election, Belgium's minority Socialist party has achieved a triumph of sorts. It has also set a dangerously explosive example for the rest of Europe. Now it remains to be seen how the divided country responds to the King's moving appeal for union under the Crown Prince. The scars left by such a struggle do not readily heal.

### **A chaplain dies**

In the last war, it was noted, the dying GI scarcely ever expressed any surprise at finding a priest beside him on the battlefield. Mortar shells might be dropping all around, snipers' bullets nicking perilously close, but the wounded soldier seldom expressed any concern for the safety of the priest. The troops quite simply *expected* the priest to be with them in their hour of danger because it might be their hour of death. They were not even prepared to consider it especially heroic, this business of bringing absolution across a field of fire. Isn't that what priests are for? On July 16 in the Kum River Valley of Korea, a Franciscan Friar in the uniform of a Captain in the Army Chaplain Corps gave his life demonstrating anew that the GI's are right. That is what priests are for. Father Herman G. Felhoelter, O.F.M., was too busy to think that the next day was his thirty-seventh birthday. He was at the Battalion Aid Station when the order to retreat was given. Father Felhoelter urged those who could walk to get started, and then stayed on with thirty litter cases. He couldn't leave (though an officer suggested it). He had spiritual comfort to offer the frightened young GI wounded who knew how the Korean Communists treated prisoners. He had the fortifying sacraments to give dying Catholics. A survivor, Captain James Butry, witnessed the final scene—Father Felhoelter pleading for mercy for his men and falling, brutally murdered, in the midst of the wounded GIs. The Catholic chaplains, in need of immediate reinforcements, will always be with the troops. That, as Father Felhoelter gloriously proved, is what the priest is for.

### **Christian Democratic union**

The economic rehabilitation of Western Europe and plans for its military defense owe much to the wisdom and courage of the leaders of the Christian Democratic parties. Names like De Gasperi of Italy, Schuman and Bidault of France and Adenauer of Germany are familiar to all Americans. Not so familiar are names like Karl Popiel of Poland, Miha Krek of Slovenia and Laszlo Varga of Hungary, exiled leaders of Christian Democratic parties in Central Europe. These men, along with political exiles from Czechoslovakia and Lithuania, gathered in New York City on July 25 and formed a new permanent organization, the "Central European Christian Democratic Union." The Agrarian parties of Central and Eastern Europe founded in 1921 the International Peasants Union, which publishes in Washington a fine monthly *Bulletin*. The Socialists of that area belong to a section of COMISCO, the International Socialist organization, called CENTER. It is proper, therefore, that groups deriving their political inspiration from Christian social philosophy should also join forces for mutual understanding and support. A balanced European economy, necessary for a stable and prosperous West, is impossible without the ultimate cooperation of the peoples of Central Europe. The parties of Christian Democratic orientation offer an obvious vehicle for such cooperation. The same Christianity which formed Western civilization is today providing the spiritual basis of the heroic resistance everywhere behind the Iron Curtain. It provides a promising guarantee, too, of an ultimate political reconstruction that will respect mankind's fundamental freedoms and human rights.

### **... and some unfinished business**

These Christian Democratic leaders of Central Europe have much to contribute in the struggle against communism and for the future of their part of the world. We hope that their forced exile in America will be fruitful, enriching their political experience. American Catholics, they will find, while possibly slow to recognize the social and political implications of their religion, believe that political action is exclusively an arena for the laity. Americans hold "fair play" the basic text of politics, and will expect that the representatives of the Christian Democratic parties be not self-assigned but democratically chosen by conventions of party members in exile. American observers will inevitably be disappointed, moreover, if some representative of Catholic Slovakia is not admitted to the Union. It would seem to be a function of the Union, for example, to speak up on behalf of Karl Sidor, misrepresented over the air-waves on July 9 by Walter Winchell as the Nazi puppet who ordered the execution of American airmen bailing out over Slovakia. Having opposed the proclamation of Slovak independence of March 14, 1939 as inopportune, Sidor had to retire from active politics. He spent the war years in Rome as Minister to the Holy See, where his democratic views are vouched for by Dr. Guido Gonella, the theoretician of Italy's Christian Democratic party. Stalwart sincerity must be the foundation of the Central European Christian Democratic Union.



## WASHINGTON FRONT

The truly desperate position of U. S. forces in Korea—as this is written—obscures the long-range arms-preparedness view Washington now realizes it is so necessary to take. It is, however, accepted today that the Korean Reds' crossing of the 38th parallel on June 25 touched off not merely a Korean war but a period of U. S. armed defense against Russian communism that may last a lifetime.

It will be a long time before Americans can coast at the easy \$15-billions-a-year pace for arms that has marked the postwar period, even though this amount was about twice the total U. S. Government budget in those "big-spending" pre-war Roosevelt years.

High Administration officials talk now of an armed-camp preparedness, costing inestimable billions, for at least ten years. They believe Moscow strategy is to try to bleed the United States white. The aggressor always has the advantage of initiative, and there is deep concern as to when and where Moscow may move next.

How many small grass fires can we tend to without undermining our capacity to stamp out the really big conflagration when it comes?

Ask the four members of the Joint Chiefs of Staff where the next world hotspot may be and—says one high Government source—you might get four different answers. Such is the Soviet enigma—and perhaps the uncertainty as to how good our intelligence service is. But there is great concern over a possible Chinese Communist move toward Formosa, notwithstanding the presence there of the U. S. Seventh Fleet.

The State Department has been pushing Chiang Kai-shek around for years now, and our worry shows through General MacArthur's hurried trip to see the Generalissimo. The fact that this was the first time the two men had met—despite the obvious parallel of the two countries' interest in containing Asiatic communism since VJ-day—is dreary comment on this country's policy. It was no doing of General MacArthur's. Generally he wasn't even consulted on policy at all.

Still another turnabout comes on policy toward Spain. This country first joined other nations in withdrawing Ambassadors from Madrid in the hope such a snub might encourage Spaniards to toss out Franco. It did not work. Highest State Department officials have conceded this for a year.

Ever since Washington thinking turned toward a Western European defense line against Russia, our military people have wanted Spanish bases. With the situation so critical today, the urge is even greater. Part of the opposition to making common front with Franco was the claim that the Labor governments of Britain and other European countries wouldn't permit it. Yet Britain was glad to engage in fullest possible commercial trade with Spain. Sometimes these things get hard to follow.

CHARLES LUCEY

## UNDERSCORINGS

The July-August issue of the *Catholic Maritime News* (711 Camp St., New Orleans, La.), stressing the need for volunteer helpers in Catholic seamen's clubs in our port cities, gives a breakdown for the New Orleans club for the period July 1, 1949-June 30, 1950. In that time 3,212 vessels entered the port of New Orleans, flying the flags of 33 nationalities. Club members could visit only 293 of them. Forty thousand seamen visited the club.

► Three new episcopal appointments were announced by the Apostolic Delegation on July 25: Most Rev. George Rehding, Auxiliary Bishop of Cincinnati, to be Bishop of Toledo; Very Rev. Francis P. Leipzig, pastor of St. Mary's Church, Eugene, Ore., to be Bishop of Baker City, Ore.; Rev. Leo A. Pursley, pastor of St. John the Baptist Church, Fort Wayne, Ind., to be Auxiliary to Bishop John F. Noll of Fort Wayne.

► A Monitum issued July 29 by the Holy Office warns parents and guardians that allowing children to belong to Communist-led youth organizations may bring upon them and the children the penalties specified in the decree of July 1, 1949 (cf. AM. 7/30/49, p. 475). In particular:

1. Parents or guardians who turn children over to such organizations are to be denied the sacraments.

2. Those who indoctrinate youth with materialism and communism fall under an excommunication specially reserved to the Holy See.

3. Boys and girls who belong to such organizations are not to be admitted to the sacraments.

► For the first time since the issuing of "Goals for San Francisco" on April 5, 1945, just before the opening of the UN Charter Convention in that city (AM. 4/14/45), a joint statement on international peace has been signed by Catholic, Jewish and Protestant religious leaders. Released August 3, the statement denounces the phony "Stockholm Peace Appeal," and sets out these five conditions for a true peace: 1) renunciation of war or threats of force as an instrument of national policy; 2) loyal adherence to the obligations of the UN Charter; 3) respect for human rights and fundamental freedoms; 4) participation in UN programs for the common welfare; 5) acceptance of international agreements for a genuine disarmament program.

► James O. Supple, 34, correspondent for the Chicago *Sun-Times*, was reported to be among those killed when a C-47 transport plane fell into the sea near Japan on July 27. Mr. Supple was a member of the Archdiocesan Interracial Council, a director of the Chicago Catholic University Club and the Catholic representative on the speakers' forum of the National Conference of Christians and Jews. He wrote for AMERICA on the technique of presenting Catholic teaching to non-Catholics (12/21/46; 9/27/47) and on the disadvantages of publishing an American Catholic daily newspaper (8/20/49). C. K.

## Must we avoid the veto?

Developments at Lake Success have amply justified Russia's decision to end her six-and-one-half-month boycott of the Security Council. They have also justified her choice of Jacob A. Malik as the mouthpiece of the Politburo. Mr. Malik has skilfully exploited his position as president of the Council. He has exhibited, too, a viciousness and a venom unequalled by either Vishinsky or Gromyko.

Malik's outrageously mendacious propaganda speeches, which he injects into the proceedings at will, are directed at the still independent peoples of Asia. There, we may be sure, they will be used with good effect by the local comrades. Even if the representatives of the free nations on the Council were skillful enough to throw Malik's lies into his teeth, which they are not, their rebuttals would not be heard in Far-Eastern lands. It appears, therefore, that we must reconcile ourselves to paying this price to maintain the fiction that the United Nations is a real world organization for peace. Some may find consolation in the widely-held hope that "as long as the Russians are allowed to shout they won't shoot."

Mr. Malik's efforts in the Security Council are not limited to shouting. He is under orders to secure the admission of the Chinese Red Peiping regime, and has already served notice that he will continue to work toward that end. The United States has declared that it is opposed to the admission of the Chinese Reds, but that it would not use its veto if seven of the Council members voted affirmatively.

That, however, was before the Communist aggression in Korea. While there is no evidence to date that the Chinese Reds have materially aided the North Koreans, there is no doubt that they have given their moral support. In his August 1 protest against including the question of Chinese representation on the agenda of the Security Council, U.S. delegate Warren R. Austin declared:

At a time when the United Nations is faced with overt defiance of its authority, it is pertinent to recall official statements made by the regime which the Soviet representative would like to have seated in the Security Council. That regime has denounced United Nations action in Korea as "armed aggression," as "intervention in the internal affairs of Korea" and as a "violation of world peace." These and other statements amount to giving assistance and encouragement to the regime against which the United Nations is taking preventive action. It would be particularly unwise to consider at this time the seating of a regime that has officially condemned the efforts of the United Nations to halt aggression in Korea.

In Mr. Austin's denunciation of the Peiping regime, there is encouraging evidence of a stiffening official U.S. attitude toward it. In view of his critical remarks about what he called "the declared opponent of the United Nations' effort [in Korea]," it is hard to see how the United States could refuse to exercise its veto against the admission of the representative of the Chinese Reds if the occasion demanded it.

## EDITORIALS

If and when Mr. Malik's persistence brings about another vote in the Security Council, there is more than an outside chance that he will secure the seven votes needed for the admission of Red China. The United States has never used the veto, and has often deprecated the Russians' wholesale resort to it. But it still has a legal right to use it, and plenty of precedent. Neither slavish adherence to so-called consistency nor fear of its effect on the Russians should prevent our applying the veto in this case.

Some seem to fear that if we used the veto against the Chinese Reds, Russia would retaliate by vetoing any and all measures the Security Council might find necessary in other crises, thus immobilizing the UN as a peace-keeping agency. Under Article II of the Charter the vetoless General Assembly is authorized to "discuss any question relating to the maintenance of international peace and security . . . and make any recommendations with regard to any such questions to the state or states concerned or to the Security Council or to both." In point of fact the Security Council did no more than "make recommendations" that the members send forces to Korea. In an emergency, the Assembly could do the same, under article 39 of the Charter, regardless of Russian protests.

We are long past the time when we must suit our actions in the UN to what the Russians may think or do.

## Plea for peace

Between the lines of the appeal which the Holy Father addressed—in the encyclical *Summi Maeroris*, dated July 19—to the bishops of the world, one can easily read his apprehension lest the Communist aggression in Korea lead to a third world war. In words that recalled his unheeded pleadings with Germany and Poland in August, 1939, the Pope writes: "Let all of us remember what war brings, which, alas, we know from experience: nothing other than ruin, death and every kind of misery." Another war, he remarks, with obvious reference to the atom bomb and other new and improved engines of destruction, would be worse than anything the world has ever seen. "Everything beautiful, good and holy that the genius of man has produced, everything, or nearly everything, can be annihilated."

In the face of this threatened evil, which some of the leaders of nations by their reliance on lies, hatred and planned disorder are bringing on the world, the Holy Father again exhorts us to prayer, penance and expiation. In addition, he urges pastors of souls to inculcate the principles on which peace must be based if it is to be lasting. Such principles

recall men to truth, to justice and to charity; they impose a curb on their greed; they oblige the senses

to obey reason and move reason to obey God; they make all, even those who govern, recognize the liberty due to religion, which, beyond the basic scope of conducting souls to eternal salvation, has also the function of caring for and protecting the fundamentals of the state itself.

The Pope, clearly referring to Soviet Russia and the Iron Curtain countries, goes on to point out that those who persecute the Church are, therefore, far "from procuring a sure peace." That is his dignified answer to those "who insidiously hurl against this Apostolic See and the Catholic Church the accusation of wanting a new conflagration."

From Catholics especially, but from all men of good will as well, the words of His Holiness will evoke, we are sure, a brave and generous response. The way of prayer, penance and expiation may be no easy one for this pleasure-loving generation, but some devils, the Master Himself has told us, can be driven out in no other way. We are aware that the men in the Kremlin, who are driving the world to war, may not be, in the strict theological sense, possessed. Nevertheless, they are certainly doing the devil's work, and doing it tragically well. Even if they can be temporarily stopped by planes and tanks and guns, the world will never know a lasting peace apart from prayer and a return to those beneficent principles mentioned by the Holy Father.

## ***The hoarder reappears***

"Sorry, Madam," said the storekeeper, "no sugar. A lady cleaned me out this morning. Two hundred pounds." This little fragment of contemporary conversation was overheard the other day by a friend of ours.

A flippant first reflection might be: "That was no lady." More serious is the thought that this is but one instance of the panic buying and hoarding that has hit the country since the outbreak of war in Korea.

Commenting on the civilian-defense picture in Oakland, Calif., *Newsweek's* correspondent wired on July 31: "It seems that Bay area residents were much busier stocking up at nylon counters, grocery shelves and tire racks than they were volunteering to help (possibly) to save their own lives."

The President and the Department of Agriculture have assured the public that there is plenty of food in sight. The present year's harvests of wheat, corn, oats, etc., plus Government-held surpluses of foodstuffs, promise an ample supply for all. This year's sugar supply, now that we have bought up all the stocks in Cuba, will be the largest in history.

While these considerations help to show that the panic buying is foolish, there are others which show that it is also immoral. Such were the considerations offered by the Netherlands hierarchy in their 1949 Lenten pastoral, "On Social Justice" (*Catholic Mind*, December, 1949). Said the bishops of Holland to their people:

As shepherds of your souls, we have no hesitation in declaring that with the growth of society the obligations of social justice and social love constitute more than ever the Christian duties of our time and our

people. In our day, if we were to shirk these duties, we would not obey the commandments of Christ.

Social justice, the bishops go on to say, "moderates our lust of earthly goods and teaches us to surrender something to others. It induces us to rise above the narrow limits of our private interests and the interests of the group to which we belong, and leads us on to solidarity with all classes." It is, in a word, the virtue which "regulates the relations between the individual human being and the society to which he belongs."

In the light of these principles, the hoarder is seen to be doing a twofold wrong. He is giving way to the vice of selfishness—providing for his own personal comfort without regard for the needs of others. And he is injuring society at large, by indulging in a practice which can only have the effect of forcing up prices to the detriment of those not so well off as himself. The people who go out in the forenoon and clean out the grocery stores are also doing an injustice to those who work during the day and find only empty shelves in the evening when they must do their shopping. And the storekeepers who allow that kind of thing to go on must share the responsibility.

All this is very far from the spirit of the Holy Father's latest encyclical, discussed above. There he stresses the necessity of prayer, penance and expiation if the world is ever to know peace. He speaks of justice and charity and the curbing of one's greed. Pondering his words, the hoarder and profiteer, unless they have lost all sense of honesty and decency, must surely despise themselves.

## ***Caesar and God in Eastern Europe***

There is nothing wrong with the religious situation behind the Iron Curtain that a little circumspection on the part of the clergy won't remedy. On that you have the word of Dr. Jean Nussbaum of Paris, general secretary of the Religious Liberty Association of Europe and the organization's delegate to the United Nations. "In my opinion, after first-hand observation, as long as the church leaders stick to the gospel and forget politics, they will not be persecuted." Dr. Nussbaum confided that conclusion to an interviewer of the Lancaster (Pa.) *Intelligencer* on July 3, adding that he was leaving the Philadelphia suburb for New York to confer with UN officials.

Dr. Nussbaum's thesis that "religious leaders who had been jailed more or less brought it on themselves by actively engaging in politics" may have an appeal in circles that prefer to believe that Catholics are endemically endeavoring to force men to render to the Church the things that are legitimately Caesar's. Developments behind the Iron Curtain, however, make it clear beyond cavil that Caesar in the shape of Politburo Commissars is set upon smothering all independent religious organizations that cannot be subverted to the political profit of Communist parties.

In Yugoslavia, for example, the "Union of Orthodox Priests," a state syndicate, and a small group of apostate "patriotic" Catholic priests (who have been given a magazine called *Bilten* for their evil operations) are



Tito's tools for infiltrating religion and making it part of the state apparatus. When Gavril Dozitch, Patriarch of the Serbian Orthodox Church, died in May, Tito guaranteed that his successor would be politically reliable. He jailed Metropolitan Josef of Skopje, the leading candidate, and pressured the election of Vikentije Podranovic as Patriarch.

In Czechoslovakia a docile Parliament unanimously passed legislation last October 14 giving the Government complete control over the personnel, teaching, finances and management of the Church. An oath of allegiance to the regime was demanded. The Catholic bishops indicated that a reservation would be attached to the oath—"unless it be contrary to the laws of God and the Church and the natural rights of man." The reservation was considered treason. Police officials have taken over diocesan chancery offices. Thousands of religious were seized on the night of April 18 and imprisoned in concentration monasteries. In September the Government will open "seminaries" at Prague, Olomouc and Bratislava to train future Catholic "priests." Theology will be taught "in accordance with the teachings of Lenin and Stalin." In a move presaging the closing of all existing Catholic seminaries the Communist regime has announced that no one shall be allowed to continue as a professor of theology who has not taken a six-weeks' "ideological" course and passed a subsequent "ideological" examination.

In Hungary, seventy per cent of the country's religious, both priests and nuns, have been seized in raids and interned, in a move to force a Church-State agreement on the Hungarian hierarchy. Negotiations, begun a month ago, have broken down because of impossible demands presented by the Government and the terrorizing arrests of bishops. In an effort to control the Primate's See of Esztergom the regime arrested Cardinal Mindszenty's Coadjutor, Bishop Meszlenyi. His successor, Monsignor Gigler, the Vicar General, was also promptly arrested. Released from prison (where he has doubtless been "processed") and imposed upon the diocese as a Government-approved head is Father Nicolas Beresztoczy, a sometime canon of the cathedral, in jail since December, 1948.

Preaching the gospel, in the judgment of the Cominform bosses behind the Iron Curtain, involves nothing less than organizing support for the Government. Is the refusal of the Catholic bishops to sign the Stockholm Peace Appeal what Mr. Nussbaum would call an interference in politics?

## Profitability of U. S. business

Reflecting capacity and near-capacity operations, as well as improved and more efficient equipment, seventeen out of twenty-five major manufacturing groups have pushed profit rates above pre-war levels, in some cases very substantially. That is the burden of a Federal Trade Commission report, released on July 30, comparing company profit rates for 1940 and 1949. Based on the returns of 529 identical corporations which, combined, own fifty per cent of the total assets of the nation's manufacturing

industries, the study revealed that the most sensational increases occurred in motor vehicles (which jumped from a rate of 17.3 per cent on stockholder investment to 29.6 per cent), in biscuits and crackers (which went from 8.7 per cent to 16.8 per cent), and in bread (up from 7.6 per cent to 15.3 per cent). Of the eight industry groups which showed no increase, six had lower rates of profit in 1949 than they enjoyed in 1940, and two had the same rate.

In the following table, which lists the industry groups showing an increase, "percentage rate of return" means the rate of return on the stockholder's investment *after* meeting all costs, including Federal income taxes:

Industry	No. of Corporations.	Percentage rate of return after taxes	
		1940	1949
Dairy products .....	19	9.4	14.5
Bakery products.....	26	8.1	16.1
Bread .....	21	7.6	15.3
Biscuits and crackers ...	5	8.7	16.8
Floor covering .....	18	8.1	8.8
Wool carpets & rugs ....	13	8.6	8.4
Linoleum & felt base....	5	7.6	9.2
Paper & allied products...	104	9.6	12.1
Industrial chemicals (inc. rayon) .....	35	13.8	17.7
Industrial chemicals ....	28	14.4	18.4
Rayon .....	7	8.6	12.1
Petroleum refining .....	40	6.7	12.6
Flat glass: glassware (pressed or blown)...	11	11.7	17.9
Abrasives, asbestos, and misc. non-metallic mineral products .....	16	13.9	14.3
Blast furnaces, steel works, rolling mills .....	34	8.1	11.6
Tin cans and other tinware	6	9.4	9.9
Office and store machines and devices .....	15	13.2	17.8
Electrical machinery, equipment and supplies ....	65	14.2	15.7
Motor vehicles and motor vehicle equipment ....	59	17.1	26.9
Motor vehicles .....	18	17.3	29.6
Motor vehicle equipment.	41	16.1	16.2
Matches .....	3	5.3	6.9

The release of these figures will add fresh fuel to the argument, generally advanced by labor economists, that profits in the postwar years have been too high for the economic health of the country. Although a great deal of our postwar prosperity has been financed by wage income, a great deal also has been financed by wartime savings, by the widespread use of consumer credit and by Government spending. Until more normal conditions return, we lack the data, however, to determine whether American industry is or is not paying out to workers enough money to enable them to buy the products which they produce.

Meanwhile it is fairly obvious that many corporations have not been passing along to consumers, in the form of lower prices, the benefits of technological advance. It is also obvious that high taxes have so far had no adverse effect on business earnings. Never before in our history has American industry been so profitable.

# The Mundt-Ferguson anti-Communist bill

Charles Keenan

THE SUDDEN WARMING-UP of the cold war has aroused fresh interest in the bill to control Communist activities in this country which was introduced about a year ago—July 22, 1949—by Senator Karl E. Mundt (R., S.D.) on behalf of himself and Senators Homer Ferguson (R., Mich.) and Olin D. Johnston (D., S.C.). A companion bill was introduced in the House on March 7 of this year by Representative Richard M. Nixon (R., Calif.). Together, these bills constitute the successor to the Mundt-Nixon bill of 1948, which died in the Eightieth Congress (cf. AM. 5/29/48, p. 187; 6/12/48, p. 243; 6/19/48, p. 259).

The Mundt-Ferguson bill (S. 2311) was favorably reported upon by the Senate Judiciary Committee on March 21. The Nixon bill (HR. 7595) is before the House Committee on Un-American Activities, which is at present holding hearings on it. The chief provisions of the Mundt-Ferguson bill, which follows the general lines of the 1948 bill, are as follows:

## FINDINGS AND PROVISIONS

1. Congress makes a finding that there exists "a world Communist movement" which aims at establishing "a Communist totalitarian dictatorship in all the countries of the world through the medium of a single world-wide Communist organization." Its methods are "treachery, deceit, infiltration into other groups (governmental and otherwise), espionage, sabotage, terrorism and any other means deemed necessary." The direction and control of this world movement "is vested in and exercised by the Communist dictatorship of a foreign country." Local Communist political organizations (Communist parties), while calling themselves political parties in the ordinary sense of the term, are, in fact, "constituent elements of the world-wide Communist movement and promote the objectives of such movement by conspiratorial and coercive tactics, instead of through the democratic processes of a free elective system." The movement also makes use of Communist front organizations, "which in most instances are created and maintained, or used, in such manner as to conceal the facts as to their true character and purposes." Persons in this country who knowingly and willfully participate in the world Communist movement "in effect repudiate their allegiance to the United States." Finally, "the recent successes of Communist methods in other countries and the nature and control of the world Communist movement itself present a clear and present danger to the security of the United States."

2. Communist political organizations (Communist parties) and Communist fronts are defined. The former have

*How can we curb subversive Communist activity in this hour of danger and still safeguard our traditional freedom of action and expression for legitimate political groups? Is the so-called "Mundt bill" the answer? Father Keenan, who analyzes the bill, has debated and written about its provisions since the first draft was proposed two years ago.*

"some, but not necessarily all, of the ordinary and usual characteristics of a political party," but are substantially controlled by the world movement, and operate primarily to advance its objectives. Communist fronts are organizations which a) are under the control of a Communist party, or b) are primarily operated to aid a Communist party, a Communist foreign government or the world-wide Communist movement.

3. Communist parties and Communist fronts are required to register as such with the Attorney General. Communist parties must file a list of their officers and members and an accounting of all monies received and expended, including the source of the monies and the purposes for which they were spent. Communist fronts must make a similar report, except that they need not list their members, only their officers. Individual Communist party members are required to make a registration themselves if their names are not included in the report sent to the Attorney General by their party.

4. A three-member Subversive Activities Control Board is established. It is the duty of this Board to pass upon the question whether an organization cited before it by the Attorney General is a Communist party or front, and hence required to register. The Board may hold hearings to settle this question. These hearings shall be public. The parties concerned may have benefit of counsel, the right to submit rebuttal evidence and the right to cross-examine witnesses. An appeal lies from the Board to the U.S. Court of Appeals for the District of Columbia, which shall have power to affirm or set aside the decision of the Board. The findings of the Board as to the facts, "if supported by the preponderance of the evidence," shall be conclusive. The U. S. Supreme Court may grant *certiorari* to review the decision of the Court of Appeals.

5. It is declared unlawful for any person to join in a conspiracy to perform an act which would substantially contribute to the establishment within the United States of a totalitarian dictatorship under foreign control. It shall also be unlawful for any officer or employee of the United States, not being specially authorized to do so, to transmit to an agent of a foreign government or a member of a Communist organization any information classified as affecting the security of the United States. The recipient of such information is equally guilty with the transmitter. Violation of either of the above prohibitions may be punished by a fine of up to \$10,000 and/or ten years in prison. The person convicted of such an offense shall be thereafter ineligible for any office of honor, profit or trust under the United States. Offenses under this section may be prosecuted up to ten years after their commission. It is declared that neither the holding of office



nor membership in a Communist organization shall of itself constitute a violation of the above prohibitions.

6. Communist party members may not hold any non-elective office or employment under the United States. In seeking any office or employment under the United States, they must declare their party membership. They may not apply for, or use, U.S. passports. A U.S. officer or employee who employs a Communist party member or issues him a passport will be penalized under this section.

7. It is declared unlawful for any person to become or remain a member of a Communist party, knowing that such a party has failed to register with the Attorney General as required by this law.

8. Communist parties and Communist fronts which distribute literature through the mail, or which sponsor radio or television programs, must identify each piece of literature, or each program, as coming from a Communist party or front. A radio program, for instance, must begin: "The following program is sponsored by \_\_\_\_\_, a Communist organization."

9. Communist organizations shall not be eligible for tax exemption, nor may contributions to them be deducted for income-tax purposes.

10. Failure to make the registration mentioned in No. 3 above, or violation of the provisions of Nos. 6, 7 and 8, may be punished by a fine of from \$2,000 to \$5,000 and/or two to five years in prison.

#### DANGERS AND SAFEGUARDS

It should be stated at once that not all the objections to the Mundt-Ferguson bill come from Communist or pro-Communist sources. For instance, the CIO, the American Civil Liberties Union and Americans for Democratic Action sent representatives to testify against the bill at the Senate hearings. Many responsible people who are decidedly anti-Communist feel that in trying to cope with the unique situation arising out of the cold war and the nature of international communism the Mundt bill sails too close to the wind. They fear it may endanger the liberties of legitimate political groups and associations.

It is objected, for instance, that, just as the Congress makes a finding in the bill that the Communist party is an international conspiracy under foreign control, so some future Congress might make a similar finding about the Catholic Church, which is international and directed from Vatican City. In answer it may be noted that it is common practice for Congress to make a finding setting forth the necessity or appropriateness of a proposed piece of legislation; and what Congress "finds" depends to some extent upon the character of the particular Congress. It is, moreover, a rather big jump to conclude that because Congress makes a finding (as it does here) about something that is as plain as the nose on one's face, it is likely to make a fantastic finding about the Catholic Church. If a Congress could be elected that would confuse the nature of the Catholic Church with that of communism, American democracy would be pretty well on the way out, and a "People's Democracy" on the way in.

Another objection is based on the provisions in the bill by which the Attorney General, or the Subversive

Activities Control Board, can declare an organization to belong to the Communist party or to be a Communist front. Underlying this objection is the fact that Communists are past masters in the art of latching on to genuinely liberal causes and trying to make them their own. There are none quite so vociferous as the comrades in their defense of Negro rights, of FEPC, of civil rights for everybody, of anti-lynching legislation. Thus it comes about that the Catholic Interracial Councils, for instance, or the American Civil Liberties Union, will find the Communists shouting on their side.

Now among the criteria which the Subversive Activities Control Board is to use in determining whether an organization is a Communist front is "the extent to which the positions taken or advanced by it from time to time on matters of policy do not deviate" from those of the Communist party. Hence, runs the objection, a genuinely liberal organization, like a Catholic Interracial Council,

might be tagged as a Communist front because it advocated anti-lynching legislation, which the Communists are also calling for. This objection overlooks the fact that there are three other criteria: 1) the extent to which an organization is run by Communists; 2) the extent to which its funds are derived from Communist sources; 3) the extent to which its funds are spent to promote the political objectives of the Communist party. Given a clean



bill of health on these points, an organization would not seem to have much to fear from an accidental coincidence of some of its aims with what the Communists currently happened to be advocating. In fact, considering the twists and turns of the Communist party line, it would be something of a suspicious circumstance if an organization's aims had never coincided at some point or other with the party line. The Communists agreed with the isolationists between September, 1939 and June 22, 1941; they agreed with the interventionists after that.

An objection commonly heard is that legislation like the Mundt-Ferguson bill would just drive the Communists underground. Students of the movement hold, however, that the party is largely underground already. What the bill does is to prevent the Communists from enjoying the privileges accorded to honest political parties. It robs the Communists of the aura of political respectability which has enabled them to work freely within the American political structure. It could wreck their facade of front organizations.

When the original Mundt-Nixon bill was proposed in 1948, certain objections were raised by *Counterattack*, a well-informed anti-Communist news-letter published by American Business Consultants, Inc. (55 West 42nd St., New York 18, N. Y.). Among these was the argument that an appeal from the Attorney General's decision that

an organization was communistic would be decided by a hearing conducted by the Attorney General himself or someone appointed by him. It seemed dangerous to *Counterattack* that the Attorney General should be both accuser and judge. The present bill, however, makes the Subversive Activities Control Board responsible for such hearings.

A point to be noted is that the Board's decision on questions of fact shall be accepted by the U.S. Court of Appeals "if supported by the preponderance of the evidence." Hence the Court must be satisfied not merely that there is some evidence against a certain organization, but that the unfavorable evidence is preponderant over the favorable.

It must be conceded that the Mundt-Ferguson bill is the kind of legislation no American likes to see before Congress. It goes against the grain even to seem to hinder

political activity and agitation. But we are faced with something unique in our American experience: the cold war. It is a war; make no mistake about that. And since the invasion of Korea it is no longer cold. It may be warming up to a war which would test America's military and civil resources as no war in our history has ever done.

Part of the warfare is the subverting of our political practices and our political machinery to the purposes of a deadly enemy of our democratic freedoms. In trying to stop such subversion the Mundt-Ferguson bill sails close to the edge of what would normally be regarded as suppression of civil liberties. It does not, I think, go over the edge. But if it is passed, its administration will be a severe test of the self-restraint, clear-headedness and political wisdom of the American people. If we cannot muster up those qualities in this crisis, then our freedoms are in danger, Mundt bill or no Mundt bill.

## A vacation with God

*Henrietta M. Brewer*

EACH YEAR the first balmy days set thousands of Americans to thinking about the almost universal custom of an annual vacation. Noah Webster defines a vacation in these terms: "A respite or time of respite (from something); an intermission or rest." Outstanding medical authorities tell us that a respite from one's usual occupation and duties is highly beneficial to the human machine. Isn't it regrettable, then, that so many of our vacations are beset with problems of accommodations, clothes, finances, etc., to such an extent that we come home anything but refreshed?

How would you like to go to an ideal place for a vacation under ideal conditions? Someone else would plan all your accommodations, and they would be perfect. Whatever clothes you wore would be just right. Money and position would be unimportant. Peace and quiet and well-organized activities would prevail. There really are such places—over two hundred of them in the United States. They are the lay retreat houses, and there is one within driving distance of you.

Whenever the subject of retreats is mentioned, three main questions arise: what is a lay retreat? who should make a retreat? what could I personally get out of one?

What is a lay retreat? It is an opportunity for a lay person to leave his everyday surroundings and spend a few days in quiet contemplation, self-examination and prayer under expert spiritual guidance. For how long? Retreats may be arranged for various lengths of time, but at present the average seems to be three days.

A more complete answer to this first question may be found in a report of my personal experience, and how it came about.

The lay retreat movement is relatively young, but it is rapidly expanding because each retreatant leaves the re-

*Henrietta Mahon Brewer, wife of Richard Brewer of Iron River, Mich., and mother of two children, made her first retreat at Marygrove, Marquette diocesan retreat house at Garden, Mich., last year—and plans to make another in a few weeks. Mrs. Brewer is a graduate of the University of Chicago.*

treathouse with a burning zeal to share his marvelous experience with his friends. It was through such apostolic enthusiasm on the part of one of my own friends that a year ago I made my first retreat. Like many others, I had a firmly entrenched notion that retreats were designed exclusively for people of a distinctly contemplative nature, not for me. I am ashamed now to admit that the description of the physical aspects of the retreat house was the main reason for my decision. The cool, restful atmosphere of our diocesan retreat house on Lake Michigan seemed wonderful. The summer was hot. The children were at what I was sure was the "worst stage" and I was fighting a losing battle with the housework.

So I arranged for a retreat. The physical comforts of the retreat house were all I had dreamed. The rooms were spacious, airy and tastefully furnished. The meals could not have been duplicated in some of our finest restaurants. The setting, on a bluff overlooking the lake, was magnificent. Best of all were the blissful quiet and the serenity of those who instructed or served the retreatants. As one of the members of our group said: "How I would like to live here forever."

The first conference in the chapel, shortly after our arrival, brought the spiritual side of the retreat sharply into focus. The main part of the program, we were informed, would consist of eight conferences on subjects of vital interest to all of us. Stations of the Cross and the rosary would be said out of doors in unison daily. Each day would begin with Mass and end with Benediction. There would also be private conferences with the retreat master and periods for meditation and spiritual reading.

The first night, as I lay in bed sorting out all the new ideas I had accumulated during the day, I suddenly real-

ized: "This spiritual refreshment is what I need most. I shall be grateful for a wonderful rest, but this chance to think and hear and read about God without interruption for three whole days is why I am here."

Before going to the retreat house, I had heard about the rule of silence and wondered how on earth I was going to keep quiet for three whole days. It proved to be no problem at all—and a great blessing. In the first place, it eliminated all occasions for indulgence in gossiping and exaggeration and kept the whole group on a spiritual plane. Second, it did away with all discussions about homes, babies, finances and family problems, leaving our minds free of earthly cares and ready to receive the word of God. Third, the silence unified the whole retreat, making it one complete spiritual experience.

At the close of the second conference, the next morning, we were told to meditate upon our past lives and pray for guidance. How liberally those prayers were answered! All the spiritual exercises were especially designed to give us the help we needed. The most wonderful part of the whole retreat was the feeling that God was so close and so ready to help us. This feeling continued throughout the days, helping us to solve our own problems and come closer to God. When the retreat closed, we found ourselves on the highest spiritual plane we had yet attained. We were refreshed and revitalized, and more than ready to tackle our everyday lives once more.

Now for the second question usually asked: who needs lay retreats? We all do. There is not one of us who should not be closer to God than he is at this moment. In these days of uncertain world conditions, when we are faced with many isms and ideologies our forefathers never heard of, our need for a strong, active faith is great. The whole world needs men and women who live their faith, whose every action is governed by their belief in God. Only such people can see through the haze of propaganda and bias to the real issues, and act intelligently upon them. We all know outstanding people of such character, and yearn to get our own lives into proper perspective. But where shall we start? How?

Let us take a typical man—call him John. John is an average citizen with a good job, nice family and many friends. John appears to his friends to be a better-than-average Catholic, for he is very strict about observing the externals of his faith. He also urges his family to do likewise. John seems to have all the material requirements for happiness. Yet he is not a happy man. Amid the responsibilities and turmoil of contemporary life, he finds it difficult to know, love and serve God. No matter how sincere his wish to improve his spiritual outlook, he has slipped farther and farther into materialism. Being an intelligent man, John realizes his trouble but cannot seem to correct it. Every Sunday after Mass he feels uplifted and full of good resolutions to put first things first. In a matter of hours or less, however, he is once more so engrossed in worldly matters that his promises to God are sidetracked for another week. He wants to see life on a spiritual plane, to live a life exemplifying Catholic truth, but he never finds time to start. John needs to make a lay retreat.

Let us suppose John takes advantage of this opportunity. At the retreat, in a calm, peaceful atmosphere apart from his everyday life, he will take stock of himself. He will see the man he has been and the man he wants to be. Through conferences, reading and meditation he will revise his ideas and readjust his thinking. In three days spent exclusively with God and God's chosen servants, John will achieve a new outlook on life and receive the grace necessary to carry out his new plans. He will not be a changed man overnight but his feet will be on the right path—he will have made a start.

The good Fathers at the retreat house are men of experience. They note the start, but they know that John will need further help. While his spiritual condition is greatly improved, he should come back next year, or sooner, for another shot in the arm.

Question three—what can I personally get out of a retreat? This is the most difficult of the questions, because an answer depends on the person who asks it. If you are bothered with spiritual or material problems, the conferences and readings will help you to a solution of them. By giving you a keener insight into God's will, the retreat program will show the way to solve future problems, too. If you are harassed with the business of the world and find your life too materialistic, a retreat



can give you grace and determination.

Are you a tidbit thinker? Do you do your spiritual thinking in dibs and dabs which never lead to anything but confusion? For you a retreat is pure gold, because it will give you time to carry your thoughts to logical conclusions and organize your spiritual thinking.

Does the present state of the world look so black that you feel helpless? A retreat can restore your peace of mind and soul.

If you just need a spiritual jacking-up, a retreat will give you time to think seriously about your obligations to God, your Church, your country, your family and your neighbor.

For all, a retreat is a peaceful oasis in the midst of a hectic, busy world. No matter who you are or what your station, you cannot but benefit from a three-day vacation with God.

Last of all, a fourth question: how can you make arrangements for a retreat? Your local pastor can give you the name and address of the director of a retreat house in your diocese. Write to him, and he will send you information and make your reservation for a retreat in the very near future, if you wish. Should you desire information on a retreat house outside your district or information on retreats in general, you may write to: Lay Retreat Committee, 1312 Mass. Ave., N. W., Washington 5, D. C.



## Dublin letter

Among the most notable Irish literary events in the first half of 1950 was the appearance, from Jonathan Cape in London and from the Talbot Press in Dublin, of Francis MacManus' ninth novel, *The Fire In the Dust*. It is to appear shortly in the United States.

Francis MacManus was born about forty years ago in Kilkenny city, a place of old walls, old towers, old abbeys, where ancient laneways seem to preserve the very whispered gossip of the past. Reading his novels you'll come across references to old sun-warmed walls. A character in his short, exquisite novel, *The Wild Garden*, is called Ignatius Kane, lives in Kilfinane and says of himself: "In the life I lead in Kilfinane, there's not much to disturb me, there's not much that I allow to disturb me, for I've always been fond of serenity. I like smooth-flowing rivers and steady sunlight on old walls . . ." There's a close relationship between Ignatius Kane and Francis MacManus.

Smooth-flowing rivers? Kilkenny Castle overlooks just such a river, smooth and deep and brimming full, flowing through the ancient town to go to the sea on the southern coast along with the Suir and the Barrow. It flows also through another MacManus novel called after an old ballad sung not about the Nore but about the Suir, *Flow On Lovely River*. And this is how MacManus sees it:

I coursed on with the current, sliding between clay banks and the thick, marshalled spears of the reeds and rushes. Spray leaped in delight from the boiling whirl in the arrow-painted weirs, flecking the waters and dissolving again, momentarily refreshed, into the broad humdrum sweep that moved along by mills, houses, towns, Kilkenny, Bennettsbridge, Thomastown, Inisistoge, to open out free at last for the inrolling surge, salt and cold and redeeming: poor human folk muttering their own fragments of a vast story on their short, broken, inevitable journey to the sea. And in His will is our haven.

The echo of Dante heard here and there in that novel, published in 1941 by the Talbot Press, offered a hint that MacManus was interested in the great Italian writers. Six years later his critical study of Boccaccio was published by Sheed and Ward.

You can look upon most Irish novelists of any note who have been writing in the first half of this century as being roughly divided into two classes: those who accept and those who reject their country. The extreme examples in each class are Joyce and Daniel Corkery. Corkery very definitely—in such books as *The Hounds of Banba* and *The Threshold of Quiet*—says "yes" to the people of Ireland, their faith, their national enthusiasms. But his acceptance means, peculiarly, the narrowing of his outlook and the rejection of much of the past and present of Ireland—of, for instance, Lever and Lover, Somerville and Ross, of Sean O'Casey and Liam O'Flaherty.

Joyce tried harder than any other Irish writer to cut the bonds that tied him to the "hospitable bog," yet through everything he wrote and particularly in the "acheseyeld of Ailing" theme in *Finnegan's Wake* he is so obviously blood brother to Paddy off to Philadelphia in the morning. Sean O'Faoláin has developed Joyce's

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plaint of exile in *Come Back to Erin* as he has developed Joyce's (and his own) Parnellism in *Bird Alone*. Francis MacManus has carried Corkery's acceptance into a new time when national enthusiasms no longer blind the eyes to the value of Somerville and Ross or to the fact that acceptance can, for the writer, often be a difficult matter.

Return to serenity and acceptance in spite of difficulty has characterized MacManus in such novels as *Watergate*, *The Wild Garden* and *The Greatest of These*. The themes are alive in his latest novel, which has greatly taken the fancy of many London critics. But there is a new note traceable, I suspect, to a peculiar mingling of the influence of Mauriac and of Henry James. Whether that is or is not a good thing the future will tell.

To judge by recent collapses in London, the production of purely literary periodicals is, because of high printing costs, a perilously shaky business even in densely populated countries. Here in Ireland, where the population is small and the literary public correspondingly smaller, the editors of such periodicals can expect only unpaid labor and a brief life. It is for that reason gratifying to see that *Envoy*, the latest addition to Irish periodical literature, which came into existence December last, is still living and looking prosperous. The men mainly responsible are John Ryan, the editor; Valentin Iremonger, the poetry editor; and J. K. Hillman, an American student, the associate editor. There are also Patrick Kavanagh, the poet; and Anthony Cronin, the reviews editor. Contributors have included Roger McHugh, Sean O'Faoláin, Arland Ussher, Donat O'Donnell, Joseph Hone, Robert Farren; and there have been several notable guest contributors.

BENEDICT KIELY

(Readers may be interested in the following communication received from London from the Editor of the splendid literary journal, *The Wind and the Rain*: "This is the twenty-fourth number, and it may be the last. To be self-supporting (we began in 1941 on a capital of £4) we need another 500 subscribers. . . . We could reach this target within eighteen months: our problem is the immediate future. Unless we can muster another 300 subscribers within the next three months, we shall be forced to close down. If you think that our quarterly is at all worth-while, we should be most grateful if you would call your readers' attention to it." We do so think and do so call attention. H. C. G.)

## Postwar Britain

### ASSIGNMENT TO AUSTERITY

By Herbert and Nancie Matthews.  
Bobbs-Merrill. 330p. \$3

The assignment of Herbert and Nancie Matthews to austerity began in 1945 when Matthews was appointed head of the New York Times Bureau in London. That was the moment when the change from wartime to peacetime economy was just beginning, coinciding with one of the greatest social experiments in history.

From 1945 until his recent return to New York, Mr. Matthews was engaged in interpreting events which were unrolling themselves. Many of his day-to-day judgments are recalled here—and they have been largely validated by events. Much space also is devoted to the historical background of contemporary changes. In a chapter by Herbert, for instance, the place of the Monarchy in British constitutional development is traced, and its significance in the nation and the Commonwealth today is evaluated. By way of contrast, Mrs. Matthews writes several chapters of personal reminiscences under such headings as "Life in Postwar London," "Traveling About," "Woman in Britain," etc. She has the knack of weaving trivial incidents into a text full of humor and pathos. History, however, does not seem to be her strong point, judging from her apparent impression that Queen Victoria was born abroad. Her chapter on the educational system and the changes under the 1944 Act is a well-written, lucid explanation of a highly complicated subject.

Those interested in what is generally known as the "welfare state" will find in this book an epitome of various aspects of that much-discussed topic. Herbert Matthews also reviews the position of Great Britain as center of the Commonwealth, posing the question whether the British Empire has been "liquidated." His answer is that the relationships of the component parts have changed, but the Empire in its new form is very much alive and perhaps Attlee saved it in the only form possible in the circumstances.

The Matthews, like other writers on the Western world today, too often fail to report the significance of religion. It is true that secularism is blatantly dominant today in England, but reporters should not be exclusively concerned with events which lend themselves to publicity. They should mention also those spiritual elements which still work below the surface even in largely secularized countries like England and the United States.

Explorers of contemporary Britain need not go far to discover those elements. They would find them around

Anglican vicarages scattered through the countryside, where many quiet lives are passed in the tradition of Little Gidding. They would find them in the sense of personal responsibility for national and international wrongs and the efforts for social justice, particularly among Free Churchmen. Above all, they would find, in the vigorous practical religion of growing multitudes of Catholics the full Christian tradition of the nation, which is the ultimate answer to the many problems raised in this book. The austerities of the past ten years would never have been endured but for the Christian faith of Britain, and a chapter on that would have improved the perspective of this interesting book.

ROBERT WILBERFORCE

### Single-taxer's story

HENRY GEORGE: Citizen of the World

By Anna George de Mille. U. of North Carolina Press. 276p. \$3.50

This highly readable record of Henry George's crusading career is the devoted work of his daughter, Mrs. de Mille, who lived just long enough to complete her intimate study of the author of *Progress and Poverty*. Her accomplishment is a well-told story that will win many to a sympathetic admiration for a very human Henry George. Its posthumous publication coincides with the fiftieth anniversary of her brother's *Life of Henry George*. More than a supplement to that earlier biography, Mrs. de Mille's work is not, however, a substitute for Geiger's extensive studies of the single-taxer's writings—her uncritical enthusiasms make pleasant reading but incomplete history.

To our grandparents, Henry George's campaign for the nationalization of ground rents was a live issue. George was the struggling journalist whose vision of land reform attracted the attention of the Irish Land League, which turned his indictment of unearned increment in Manhattan against British landlords. For twenty years Henry George argued, at home and abroad, his thesis that society's earnings were being drained away by the idle landowner. Freedom and prosperity would follow, he taught, if privilege and restraints were removed. The fiscal key would be, of course, the single tax.

Twice Henry George submitted his program to the political test of New York mayoralty campaigns, death overtaking him during his second attempt. It was the first of these campaigns which led to the famous case of Father Edward McGlynn, the New York pastor whose support of George and refusal to go to Rome for questioning drew upon himself an excommunication.

## BOOKS

The embers of this controversy—which tried Catholic loyalties sixty years ago—are briefly rekindled in two somewhat unkind chapters of Mrs. de Mille's book. There is no indication that ecclesiastical archives or works such as Fr. Zwierlein's were consulted in the preparation of these chapters. Whether or not George's *Condition of Labor*, written in "answer" to Leo XIII's *Rerum Novarum*, was in any way responsible for Fr. McGlynn's reinstatement, Catholic scholars eventually recognized that a measured application of unearned-increment taxation is not inconsistent with the right of private property.

It would be an error, however, to conclude that a qualified version of Georgist thinking is all we need to chart our way to social reconstruction today. In its Ricardian context, Georgism oversimplified economic relationships, trusting the beneficence of the free market. Henry George's obvious nineteenth-century limitations, however, must be read against the generous and courageous personality so well portrayed in this book. GABRIEL G. RYAN.

### German PW's

#### BEYOND DEFEAT

By H. W. Richter. Putnam. 312p. \$3.

This is the story of a German machine-gun crew at Cassino, cut off from support while under American barrage. They surrender, rightly but reluctantly, and are shipped to a PW camp in America. The hero, Gühler, protests (like heroes in all good war books) against war itself. He likewise protests against Hitler, and goes on to protest against the American camp authorities for "guarding the Nazi terror" by letting the Nazi prisoners beat up the anti-Nazi. What the Camp Gestapo (German) does to little Pips does not, however, seem fully the fault of the Camp Commander (American). If through ignorance he fails to discriminate in the treatment of anti-Nazi prisoners, his is at least a kindlier ignorance than prisoners are reported to have encountered in German or Russian cages.

The story is exciting, the moral just, and the hero noble (yet happily not too noble). He hates the Nazi regime, but refuses to squeal on his comrades. It is a familiar trap. His complaint is righteous, but somehow timid. The author avoids treatment of the more ap-



## Once Upon a Time

a very small boy was given a copy of *The Imitation of Christ*. Not unnaturally, he could make nothing of it, but, being an unusual small boy, he decided then and there that when he grew up he would write a version of it that children could understand. Here is the book: **JESUS AND I** by Abbe Jean Plaquevent. (\$1.75 illus.) It is written in the form of conversations between any small child and the Child Jesus. We wouldn't mind betting that if one of these enchanting conversations is read to a child at bedtime he will continue it in his own words after you have kissed him good-night; could there be a happier way to go to sleep?

Ready August 16th

We told you last month about Msgr. Swanstrom's **PILGRIMS OF THE NIGHT** (\$2.50), but you were probably on vacation, so we will tell you again that it is about the Expellees. These are people of German descent whom we tidily put into Germany after the war. Some of their families had been settled where they were for 300 years: they got anywhere from twenty-four hours to half an hour to get ready to leave. Some died on the journey, many have died since, but there are still around twelve million of them doing their best to stay alive, to get jobs, to make some kind of home. About half of them are Catholics; there are bishops and priests among them and a great many children. The thing that gets you in this book is that they keep trying and refuse to despair. Catholic War Relief (of which Msgr. Swanstrom is head) has been doing its best to help them, but it's about time the rest of us became aware of their problem and began to think what is to be done if they are not to go on for the rest of their lives living four families to a room, with starvation always just around the corner. Foreword by Cardinal Spellman and many good photographs. Ready August 16th.

The new **TRUMPET**, containing our Fall list, will be ready shortly—write to Agatha MacGill if you want one.

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**SHEED & WARD**  
NEW YORK 3

peeling situation of the slow-moving sergeant Buschmann, who does have a dilemma.

The book is marred by such phrases as this: "It seemed to him that it [the heaving of the ship's engines] was like the deep breathing of some great beast just before it springs into the unknown." How does a great beast breathe? It is marred by the padding of the familiar dirty words which are the stock-in-trade of a "forceful writer." The blurb boasts of "colorful soldier language," but it strikes this reader as another sample of catchpenny author language.

The book implies that Americans who didn't give anti-Nazis the honor they deserved were somehow worse than the Nazis themselves. Since it is sport to cudgel Hitler, now that he is dead, it doesn't cost much more to hit the Amis with the far end of the stick. Perhaps a beating is good for us, but the blows don't seem to hurt.

GEORGE HOWE

### THE CATHOLIC UNIVERSITY OF AMERICA, 1903-1909: The Rectorship of Denis J. O'Connell

By Coleman J. Barry, O.S.B. Catholic University Press. 298p. \$3.50

This is the fourth in the series of histories of the Catholic University which, since the second, has devoted a separate volume to each of the first three rectors (see *Am.* 9/10/49). In content, it is the richest of the last three volumes, largely because the archival material for Bishop O'Connell's rectorship is more abundant. One must again express surprise that its author received only an M.A. degree for it, since it is larger than most Ph.D. theses. The reader will also be assured of its prime scholarship when told that it was done under the direction of Dr. John Tracy Ellis.

Bishop O'Connell was the first rector who came to his post with what might be called a scholastic background, since he had been for many years rector of the American College at Rome, though for seven years before his appointment he had been living in Rome in retirement and semi-disgrace. His appointment to Washington was in the nature of a reinstatement, and seems to have been largely due to Cardinal Gibbons, whose protégé he had been since a schoolboy, and who installed him, during his tenure at the American College, as the agent at the Vatican of the American bishops.

His term of office at the Catholic University was an unhappy one. He found himself almost at once confronted with the bankruptcy resulting from investments made by the university's lay treasurer, to whom it had entrusted almost \$900,000—all of its en-

dowment. This gentleman put the money into real-estate developments, which he lost under foreclosure. (These developments, by the way, are now worth many millions. The treasurer was ahead of his time.) So, Msgr. O'Connell spent his six-year term struggling with a poverty-stricken situation for which he was ill prepared. It was not until he had persuaded the American bishops to institute the annual diocesan collections that he could feel he had "turned the corner" and was able to hand over to his successor, Bishop Thomas J. Shahan, a going concern.

Msgr. O'Connell's term was also clouded by a continuous running fight with his faculty, which had, understandably enough, usurped during his predecessor's term many of the educational prerogatives which the statutes of the university conferred on a rector who was supposed to be an educationist. When Msgr. O'Connell undertook to recapture these rights, he ran into trouble. This reviewer feels that Father Barry is unduly harsh in his personal judgments on this score.

There is an index which is serviceable enough, but there are far too many misprints for a book of this type. Father Barry possesses a smooth narrative style which makes his book very readable throughout.

WILFRID PARSONS, S.J.

### THE DOCTOR'S WIFE COMES TO STAY

By Frank Swinnerton. Doubleday. 305p. \$3

Frank Swinnerton, novelist, essayist and personal observer of an older Georgian period, has not only seen literary fashions change but has been nimble enough to change with them. The present novel is a far remove from his early slum subtleties, written under the influence of George Gissing. The main interest here is in personality rather than poverty, since the characters are generally as comfortably fixed as England's post-war austerity program permits, and the problem is posed with enough wit and insight to avoid the current catch-all machinery of Freudian romantics. In addition, the spokesman of the piece has enough curt words for faddists in literature and economics to indicate that the author has not entirely given up the essayist's privilege of marginal comment according to his likes and lights.

The design of the novel, with a bow to Henry James, projects actors and actions through the lively intuitions of Rex Tweed, a rising young portrait artist who is shocked to the height of his self-esteem when wife Elizabeth is unexpectedly catapulted from semi-amateur theatricals to stardom on far-off Broadway. Rex begins to have fears



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for a marriage complicated by two suc-  
cessful careers and the Atlantic Ocean,  
but the arrival of his mother-in-law to  
care for him and his small daughter  
during Elizabeth's absence diverts his  
attention. The fact that Rose, a paragon  
of wisdom, gentility and charm, has  
been an apparently contented wife to  
Douglas Anderson, a traditionally dour  
Scottish doctor, has always intrigued  
Rex. There must be a story in such an  
ill-assorted couple, and Rex begins to  
piece it together with the help of a  
wealthy woman who sits to him for her  
portrait and reveals an ugly-duckling  
complex with roots in Rose's past. A  
sudden, fatal illness sheds new light on  
Rose and provides Rex with a clear  
solution to his own problem.

The story finds its pace after a some-  
what leisurely exploration of Rex  
Tweed's egotism and conversational  
ebullience on random topics, a too-  
elaborate cover for his sensitivity and  
intelligence. But if his talk sometimes  
approaches annoying patter, Rose is al-  
ways enigmatic, and when the bits and  
pieces of her history fall into place the  
novel gathers momentum and drives to  
a surprising conclusion. The unveiling  
of her past involves a deeper view of  
Dr. Anderson and his family relation-  
ships, and incidents which might have  
been made melodramatic in other hands  
are curbed to a pattern of credibility.

Mr. Swinnerton invests the climax  
with skilfully measured force, and his  
tone of urbanity never gets in the way  
of natural sympathy with the motives  
and reactions of his decent, sensible  
people. It is a performance that sustains  
interest on a literate, mature level.

THOMAS J. FITZMORRIS

#### From the Editor's shelf

HE, THE FATHER, by Frank Mlaker  
(Harper. \$3), is the story of a Slovenian  
farmer and his family, and their ever-  
lasting struggles with poverty. Osip,  
one of the sons, after stealing his  
father's meager savings, kills the old  
man in a rage and flees to America.  
There tragedy and unhappiness con-  
tinue to follow him until he returns to  
his native village. *Michael Reagan*, in  
reviewing this somber story, finds that  
though it is slow in starting and is quite  
ordinary in its treatment of immigrant  
problems, it is a compelling and trench-  
ant study of the effects of a life com-  
mitted to crime.

PROUST'S WAY, by François Mauriac  
(Philosophical Library. \$3). In this  
essay, Mauriac analyzes Proust's all-  
embracing preoccupation with the re-  
creation of his past, the recording of  
his memories, in *A la Recherche du  
Temps Perdu* and *Le Temps Retrouvé*.  
Edwin Morgan has found this an excel-  
lent little study of the noted author's  
fierce dedication to his art.

## THE WORD

*And they bring to Him one deaf and  
dumb . . . He put His fingers into his  
ears, and spitting, He touched his  
tongue . . . and said to him: Ephpheta,  
which is, Be thou opened: and imme-  
diately his ears were opened, and the  
string of his tongue was loosed . . .  
(Mark 7:31-37).*

"Daddy," asked our teen-age daughter,  
Mary, "did you ever see a miracle?"

Betty and Joe looked expectant.

"Not *that* kind of miracle," I an-  
swered. "Not hearing a dumb man talk,  
or seeing a paralyzed person rise and  
walk, or watching the dead brought liv-  
ing out of the grave. Not that kind. But  
I've seen greater miracles."

"Greater, Dad?" Joe waited, agog.

"I've seen dead souls brought to  
life," I told them.

"I've seen people who were slaves to  
drink rising to great goodness through  
prayer. I've seen people who hated each  
other united in love through God's  
help. You children don't know how  
wonderful it is for a sinner to overcome  
his sin. I hope you never find out."



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that within its boundaries Catholics are  
still in the minority, and that therefore  
priests and people together must be off  
in search of lost sheep, instead of hud-  
dling together for their own mutual pro-  
tection. This is an account of what he and  
his assistants and his parishioners have  
accomplished and how they accomplished  
it. The real value of the work rests in the  
fact that it sets the reader thinking; it  
starts him planning his own revolution in  
accordance with his own abilities and the  
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adapted, can restore entire communities  
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—Josephinum Review



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MARYLAND

They looked at me and then at one another. "Why, Daddy?" asked Mary.

"Because you've got to experience it yourself before you know what a 'miracle' it is," I told them. And then I changed the subject. "I've seen another kind of miracle, too. I've seen 'slow miracles.'"

"Slow miracles, Daddy?" Betty spoke the words slowly, savoring them, seeking their meaning.

"I'll tell you about one of them," I said. "Your mother—"

"Mommy?" exclaimed Joe.

"Yes, Joe. For years she seemed half dead, and nothing the doctors did for her helped her. Then we made a novena in honor of Ste. Thérèse, and—"

"You mean," inquired Joe, "that she got well just like that?"

"I shook my head. "No. But just as the novena ended, she read something in a newspaper. We told the doctor about it. He tried it—and in a few months Mommy was as well as ever."

"But Daddy," protested Betty, "that's not like seeing Our Lord reaching out His hand and touching a leper and making him well all of a sudden!"

"No," I told her, "it isn't. 'Slow miracles' are different. You've got to have faith to see them. And that's the most wonderful 'miracle' of all."

"What?" asked Joe.

"Faith," I replied.

JOSEPH A. BREIG

## THEATRE

**THE LOST FORMULA.** If the theatre is not as exciting as it used to be, one reason may be the almost complete absence of thrills and horror from the stage. We have not had a real good blood-and-thunder melodrama in the last half-dozen years. The gleaming stiletto, the lethal revolver and the strangler's cord are almost forgotten stage props. No ghosts walk, and the vampire and werewolf are almost as extinct as the dodo or killiloo bird.

The decline of thrill drama, I hardly need to mention, is no great loss to the theatre. We can get along well enough without plays like *Dracula* and *The Bat* so long as we have ample production of mature drama of social importance or genuine spiritual beauty. While our theatre produces a *Deep Are the Roots* now and then, a *South Pacific* every decade, and a *Lute Song* once in a blue moon, there is no need to be very much concerned about the health of our native drama.

When important productions are few and far between, even in lush seasons in which one significant play follows hard on the heels of another, there is always room in the theatre for meretricious drama—the farce that has nothing to offer but fun and the melodrama that sends cold shivers down the spine. It seems our playwrights have forgotten how to write both types of escape drama. They either lack the technical skill to contrive hair-raising plots or they have lost the good old formula for creating them.

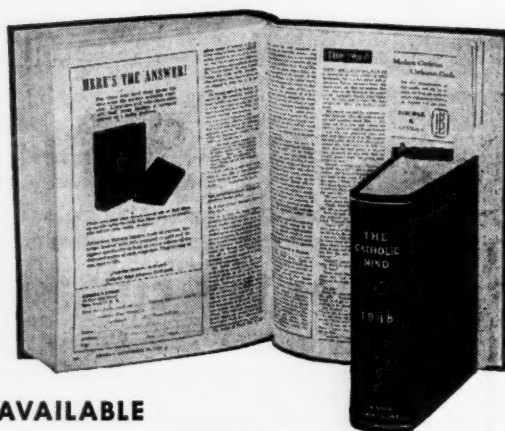
It appears that the old school of thrill specialists has died out without training talented apprentices to carry on the art. Newcomers in the field, starting from scratch, are as inept as all beginners usually are, and make numerous mistakes. Their biggest mistake, perhaps, is an attempt to make melodrama highbrow.

Practically all the newer writers of melodrama make their plays sophisticated and too pretentious by tying the story in with psychology or some theme of social purpose. For some strange and obscure reason, they apparently think a veneer of science or earnest intention makes a thrill play more plausible. That, of course, is a cardinal error. We don't expect melodrama to be plausible. We only want it to be exciting.

When the attention of an audience is diverted to such serious matters as Freud and John L. Lewis, the necessary exaggerations in melodrama become ludicrous by contrast. Enjoying melodrama depends on a voluntary suspen-

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sion of logic and common sense. The essence of melodrama is its irrational reflection of life. The moment melodrama becomes rational it becomes dull.

Some authors, apparently suspecting that being rational is fatal in thrill drama, substitute insanity for diabolical intention and murderous weapons, and write plays like *The Innocents* and *The Man*. In both plays the emphasis is on horror, but horror not horrible enough. In both plays it is obvious that a little common sense injected into the first act would have made the rest of the story as uninteresting as last year's calendar.

The authors of old-fashioned melodrama never tried to make their plots conform to reality or common sense. They wrote sensational drama which, because it was so unbelievable, was exciting theatre. THEOPHILUS LEWIS

## FILMS

**EDGE OF DOOM.** When Leo Brady's much-heralded psychological thriller with spiritual overtones was published last fall, the consensus was that it had a few crucial weaknesses which vitiated its effectiveness as a novel. However, the critical fraternity went on to say, it had a great deal of power and vitality and with a little doctoring would probably make an awfully good movie. The screen version has turned out instead to be very disappointing, and makes the book look inspired by comparison. As probably can be recalled, the story concerns a slum-bred Catholic lad (Farley Granger) who has acquired a blind hatred of the Church because of its refusal of Christian burial to his suicide father and because it has done nothing to relieve his mother's desperately hard physical existence. The mother dies and the youth becomes obsessed with the idea that in return for her lifetime of unreasoning and unrewarded devotion to it, the Church owes her a fine funeral. He makes this irrational request of his pastor. When the harried and careworn old man refuses, he deals him a lethal blow with a brass crucifix. The remainder of the story deals with his efforts to arrange the funeral and at the same time hide his guilt, the efforts of a detective (Robert Keith) to bring the criminal to justice and the attempt of a young curate (Dana Andrews), who has guessed the truth, to effect the sinner's repentance. In unfolding this grim tale the

film graphically points up the evils of poverty. Otherwise it falls far short of carrying its full weight, and it seems to be the script that is mainly at fault. Phil Yordan's adaptation magnifies rather than lessens the chief deficiency of the novel, which lay in the fact that the young murderer was too weak and neurotic, and his revolt against religion too irrational, to arouse much pity and terror. It has also blunted the incisiveness of some of the book's best-drawn characters, notably the policeman and the young priest, and left the motivation of several female characters hanging in mid-air. The spiritual struggle, which in the novel illuminated the sur-

rounding squalor, is only superficially hinted at. At the same time the scenarist apparently sensed that his protagonist's diatribes against the Church were particularly unfortunate screen material, and for every nasty remark he inserted three nice ones from other characters to counteract it. The end result of this tactful gesture is to bog down the film's surface excitement as a suspense melodrama in a morass of static and not very pungent conversation. *Adults* should find it a potentially impressive movie, put together with a great deal of surface competency, but one which never really comes to life. (RKO)

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PANIC IN THE STREETS imagines that an unidentified murder victim, discovered in the back alleys of New Orleans, is found to have been suffering from a particularly virulent form of plague. To prevent a deadly, full-scale epidemic, the police and the public-health department are faced with the almost impossible task of finding out who the dead man was and tracking down and inoculating his contacts within forty-eight hours. Both direction (by Elia Kazan) and writing have exploited the potential horror of this situation with originality and dramatic force. The search for the plague-carrying killers is rooted, not in artificially contrived plot mechanics, but in a shared concern for human welfare, and though necessarily sordid at times it is always engrossing. Richard Widmark and Paul Douglas are the vividly three-dimensional sleuths in charge of the unique manhunt. Unfortunately, a subsidiary domestic drama involving Widmark and his wife (Barbara Bel Geddes) is inferior as cinema and sometimes offensive in tone. (20th Century-Fox)

MOIRA WALSH

## PARADE

DURING THE WEEK, THE FROWNS of fortune cast dark shadows over the social scene. . . . Various types of lives were affected. . . . In Jersey City, somebody stole a fortune-teller's crystal ball. . . . In Paris, a Frenchman was fined 5,000 francs for biting a neighbor's dog. . . . Domino players were injured. . . . During a domino game in Bellport Village, L. I., an elderly player hurt his hip. When a domino dropped to the floor, he leaned over to pick it up, lost his balance, fell on the domino. . . . The calm of residential areas was ruffled. . . . In West Hartford, Conn., a housewife phoned fire-department headquarters to report that unpleasant fumes were coming out of her refrigerator. She said: "Don't send the hook and ladder. One or two firemen can fix it." Minutes later, two engine companies, two hook-and-ladder companies, with sirens shrieking, rolled up to the housewife's home. . . . Efforts to keep educational standards high brought unfortunate reactions. . . . In Egypt, a young student, reprimanded for cheating during an examination, tried to drown himself in the Nile. He was pulled out, still alive. . . . Not merely over local areas, but over far-flung regions ill winds blew steadily throughout the week. . . . Here or there, a wind would blow good to some but not to

others. . . . On a highway leading to Adrian, Mich., a keg of nails fell off a truck and broke open on the road. In no time at all, automobiles were parked for a half-mile along the highway, many of the cars having holes in all four tires. Nearby garages did a thriving business, fixing punctured tires. . . . The amazing power of fear was demonstrated. . . . In Omaha, two undersized packing-plant employees, with guns of bandits poked into their backs, lifted a safe weighing nearly a ton onto a truck. Later, when the safe was recovered, six burly men with no guns at their backs could not budge it. . . . The shadows cast by fortune's frowns assumed many different forms. . . . Efforts to combine opposite walks of life failed. In Philadelphia, a taxicab driver, about to become a policeman, was caught functioning as a burglar. . . . Lack of punctuality cooled off loving hearts. When a Chicago man turned up late for a date with his girl, she shot him. . . . The difficulty of adjusting themselves to new environments was borne in on displaced persons. In New York, a Russian DP, one week off the gangplank, wanted directions to reach a certain address. He hailed a stranger thus: "Hello, one moment there." The stranger pulled out a revolver, fired one shot, then tore away. Declared the DP, after his bullet-grazed forehead had been bandaged: "The man with the gun, maybe he thought I was a member of the secret police."

The expression—frowns of fortune—is, as every schoolboy knows, a figure of speech. In reality, the shadows falling on the social scene were cast not by fortune but by men. . . . Those vastly greater shadows, the ones now darkening the entire world, are also the work of men. . . . Though man today shudders before the gathering gloom, he still shrinks from employing the only effective means to dissipate it. . . . Twentieth-century man strives to scatter the increasing darkness with everything but the Light. . . . The Light of the world is Jesus Christ. . . . Unless the Light is brought back into this twentieth-century, the awful night will envelop it.

JOHN A. TOOMEY

BENEDICT KIELY is a young Dublin writer, contributor to the *Irish Independent* and the *Irish Monthly*, and the author of three novels.

GEORGE HOWE, winner of the Christopher Prize Novel contest with *Call It Treason*, is now at work on a new novel.

ROBERT WILBERFORCE is cultural officer with the British Information Service and a frequent contributor to Catholic periodicals.

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## CORRESPONDENCE

### **Supply and demand**

EDITOR: Congratulations on Father Gardner's article about women's organizations (AM. 7/29). In St. Louis the women have already organized. Students of high schools and colleges, as well as members of adult groups, have formed the Greater St. Louis Unit of the SDS (SDS stands for "Supply the Demand for a Supply"—of decency in fashions, advertising, literature, movies, radio, television and private entertainment). We have two jobs on our hands, to supply the demand—and then to demand the supply.

This movement, which is already spreading, could become nation-wide, with strong support from AMERICA and other national weeklies.

ELAINE BORGMAN

St. Louis, Mo. SDS Representative

### **Suggestion for the UN**

EDITOR: Leonard M. Bertsch's article ("From Czars to Commissars in Korea," AM. 7/15/50) on the Korean debacle is the finest that I have seen in any journal to date.

However, there is one alternative which should be added to those which he says will face us at the end of the military episode in the area below the 38th parallel.

United Nations forces should continue into the North and bring the entire country under one government sponsored by the United Nations. This, of course, would necessitate the conquest of the "People's Democratic Republic." It would, however, enable the UN to implement fully the decision of the General Assembly at its November, 1947 session to sponsor elections in the whole country. If the government thus established were properly strengthened and guaranteed by the United Nations, then the only danger would be a direct attack by the Soviet Union through the appropriated Chinese province of Manchuria.

EDWARD R. O'CONNOR

New York, N. Y.

### **The doctor's dilemma**

EDITOR: AMERICA has previously indicated its coolness toward the general policies of the AMA. In its July 22 editorial, "A profession's responsibility," it has also shown that its attitude is less than fair.

An Administration which has consistently exhibited its talent for hindsight and inefficiency has spent large sums of Government money in propaganda, preparing packed meetings, etc. The objective is to duplicate the grotesque bureaucratic fiasco called socialized medicine currently appearing in England but, oddly enough, un-

derwritten by dollars supplied by a country not yet entirely socialized.

Doctor Henderson is criticized for his wish to see the Democrats displaced. In a choice between the survival of the Democrats or the doctors, I can readily get Doctor Henderson's point. This is not the time to discuss the merits or demerits of socialized medicine, but it may be opportune to protest against overt prejudice presented as fair play.

The fact that Doctor Henderson's views are immediately compared unfavorably with those of a Catholic physician is unfortunate. Some readers might conclude that the AMA had one policy and that Catholic physicians had another. Parenthetically, the Catholic Hospital Association opposes socialized medicine. The cold, hard fact is that physicians of all faiths who are unfriendly to the implications of the welfare state have their backs to the wall. They have been pushed there by an Administration less concerned with improving the quality of medical care than it is intrigued by the prospect of adding another unit to its increasingly complicated and ill-managed bureaucracy. I note that the Communists don't like Doctor Henderson either.

D. P. GRIFFIN, M.D.

Bridgeport, Conn.

(Our July 22 editorial did not insinuate that the Federation of Catholic Physicians' Guilds has a different policy from that of the AMA in the matter of "socialized medicine." Its purpose was to praise the gratifying sense of professional responsibility manifested in the talks at the Catholic meeting, and lamentably absent in the negativistic demagogic presidential address of Dr. Henderson.—Ed.)

### **Correction**

EDITOR: In your issue of July 22 you published an article on "Religious vacation schools" by Mary Tinley Daly. Mrs. Daly says "Six girls from Maryland College in Scranton, Pa., assisted in RVS work in Alabama."

This should read: "Six girls from Maryland College in Scranton, Pa., assisted in RVS work in Alabama." That was true not only last year but also this year, as their very active Confraternity Unit at Maryland College raises money each year to send these volunteers out to work on the Alabama Missions.

I am sure you will be glad to correct this oversight in recognition of the very apostolic spirit at Maryland College.

(REV.) J. A. DURICK

Director, North Alabama Missions  
Birmingham, Ala.